

PATHWAYS



NEWSLETTER OF THE BENEDICTINE SISTERS

DULUTH MINNESOTA

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How Great Thou Art!

By Sister Almira Randall

*C*ompassionate. . . Loving. . . Almighty. All words we use to describe God. But how about *Lavish? Magnanimous? Serendipitous?* Words I like to think describe our God in this season of autumn. Autumn seems a season especially designed to bombard our senses with sights and tastes and smells that no other season can match. Did God plan it this way on purpose? I think He did. You could almost say He threw caution to the winds and with reckless abandon flung out color over the hills and valleys of the northland. It says in the Psalms that the hills "skipped like yearling sheep." And why shouldn't they? Their trees fairly dance with excitement, wearing whole branches of brilliant reds, shining gold, limbs of bronze.

Have you ever, when you were young, lain down in the tall, sun-warmed grass and looked straight up through the trees? I have. The tree trunks stretch up forever, and a sky so blue that it catches your breath fills all the spaces between the leaves and beyond. It's a world of color, a world of light, and you want to stay there always.

Of course poets have a heyday with the season. They see things so clearly and experience them so deeply. One of them, Helen Hunt Jackson, writes "O suns and skies and clouds of June/And flowers of June together/Ye cannot rival for one hour/ October's bright blue weather."

But it shouldn't be only poets who are touched. Shouldn't we, as Christians, exalt and rejoice in this extravagant display of creative generosity? Not only is the countryside emblazoned with whole fistfuls of color, but the very air trembles with excitement. There's a crispness, a sense of anticipation that nudges the elders to a brisker walk and the children to a roll, laughing and giggling, in the leaves. Sometimes, too, there's a smokiness in the air reminiscent of bygone days when folks raked and burned their leaves in huge bonfires. Children were allowed to roast marshmallows afterwards to the cautions of "Be careful now. Don't get too close." And what about the tastes? The apples—the Winesaps and the Galas and the Macintoshes? What about the spicy pumpkin pies? Oh, we are blessed indeed!

I love the fall. It sings—no, it shouts, as the hymn says—"to the praise and the glory of God." I know exactly what Elizabeth Barrett Browning meant when she wrote:

*Earth's crammed with heaven,
And every bush on fire with God.
But only he who sees takes off his shoes.
The rest sit around and pluck blackberries.*

Perhaps we should take some time to look.



A Letter from the Prioress

Dear Friends,

This year both the Benedictine Health System and The College of St. Scholastica are highlighting the Benedictine value of hospitality. Hospitality has many dimensions, though the primary emphasis of St. Benedict in his *Rule* is to open our doors and welcome everyone, which was the practice in monasteries in Benedict's time. He writes in some detail not only about welcoming others but also about feeding the guests.

Benedict begins Chapter 53 of the *Holy Rule*, The Reception of Guests, with these words, "All guests who present themselves are to be welcomed as Christ, for he himself will say, 'I was a stranger and you welcomed me'." Later in Chapter 53 Benedict says, "Great care and concern are to be shown in receiving poor people and pilgrims, because in them more particularly Christ is received; our very awe of the rich guarantees them special respect."

How are we able to practice this hospitality to the pilgrim, the stranger, the poor in our culture of violence where strangers are often feared and the poor on the streets generally are ignored? Many people today feel they are not safe even in their own homes or their neighborhoods where there are few if any strangers. Would it be possible, however, to make a difference in the world if we truly would see the stranger as Christ, truly acknowledge the stranger as a person with similar wants and needs as ours, a person having gifts to bring to the world, as we have? Often it is not so much what we do for the stranger as it is our ability to see and acknowledge in our behavior that Christ is truly present in this person. As Joan Chittister states in her commentary on The Reception of Guests: "Benedictine hospitality is the gift of one human being to another."

Another measure of hospitality is our openness to the presence of others throughout the day. Most of us have our days planned, especially in relation to our use of time. How do we respond to disturbances that come our way, and how do we accept interruptions that seem to come out of nowhere? It is a grace to be open to these instances and show genuine hospitality at these times.

Hospitality also relates to our openness to the ideas of others and to their creativity, as well as our ability to give our full attention when others are speaking to us. Though this seems simple, we know it is not easy. A tremendous amount of change confronts us each day. Acceptance of change seems to be a constant demand placed upon us, which requires tremendous energy. Some people like change, but it is difficult for

many others. As we look at the different aspects of hospitality, it becomes clear that the ability to be open in many and varied circumstances is key to the fully hospitable person.

Acceptance and respect for diversity is a theme in our sponsored institutions this year and is a genuine mark of hospitality. It requires valuing the uniqueness of each individual with whom we associate, those who are most like us and those of different cultures. We can enrich our lives as we live and work with those who have a different country of origin or race. Again, hospitality is the gift of one human being to another.

As we broaden our understanding of hospitality and strive to be more hospitable in our lives, we add warmth and dignity to all of our interactions and help to bring about a more deeply human and respectful world. God and we know this is in great need today.



Sister Kathleen Hofer

Sister Kathleen Hofer

To Russia With Love

By Sister Mary Catherine Shambour

This summer – thanks to the support of friends – I was able to return to Vladivostok, Russia, to assist in the charitable works of the recently restored Mary Mother of God Catholic parish, staffed by two American priests. Because I speak Russian and belong to a group that helps support the parish, I hoped to spend the summer, but a one-month tourist visa was the best I could obtain from a Russian government currently denying visas to “religious workers.”

Why did I go, and why should we be concerned about Russia when there are so many areas of the world in greater need? I went because over the years of my many travels to Russia my heart always went out to a great people caught in a horrible system in which the only thing that mattered was the state and power. I dreamed of the day the church would once again be free and people could come to know God and His love for them. Seventy years of atheistic indoctrination and militant persecution of all religions for over three generations produced hundreds of thousands of martyrs for the faith as well as millions today who know nothing of God and the meaning of human life. I believe that we owe it to the martyrs to help this generation rediscover their Christian roots and build a new society. Though Russia is stabilizing economically, the social needs of a majority of the population grow worse each day.

The moral vacuum left by communism with its old evils of corruption, bribery, alcoholism, rampant abortion and abuse of human rights has made a ready home for the worst elements of capitalism where greed supercedes all else and the poor grow poorer as the oligarchs thrive. When I heard that American priests had volunteered for the Russian Far East, I wished to help them. In addition to converting hundreds, rebuilding a neglected cathedral, and forming new parishes, they have organized Catholic Charities and begun a host of outreach services for the needy and brought new hope to the population. On my first visit to the parish in 1992, it was the needs of the elderly that haunted me most, and on my return I chose to devote most of my time to them. In addition to visiting and bringing communion to homebound parishioners, I went regularly to the nursing division of the city's poorest hospital where many with no one to care for them were brought, often to die.

It is difficult for us to conceive of the conditions into which these helpless people are placed. Four to five people confined to one room in small beds that touch each other, mats instead of mattresses, dingy bedding, no closets or furniture other than commodes to sit on, personal belongings under one's pillow, one grimy toilet for 30 people, windows

without screens. No dining room, no lounge, no baths. When overcrowded, some lie on wooden benches in the hall in the dirty clothes in which they came, even when dying.

What could I do for these people? I could visit them, listen to them and their life stories, and pray with them. How they loved to talk about God and were eager to have me pray with them, since few knew any prayers. I could help feed them (the main meal invariably soup and bread), do small errands for them, assist with bedpans, cut nails, comb hair, wash feet, drink tea with them, bring them small gifts of basics they were lacking. I only regretted that I could not take them out of this environment or bring them the care they needed and deserved. But what I did was deeply appreciated, and the love I received was far more than I gave.

Although life expectancy in Russia (50s and 60s) continues to decline, I saw little evidence of anyone's being concerned to make life easier for the handicapped and elderly. The attitude of many people is “Why don't you just die so that someone else can have



Rev. Myron Effing, CJD; Galia, an elderly parishioner; and Sister Mary Catherine Shambour on the outskirts of Nakhodka, Russia. Galia remembers the day the communists took the Catholic priest and Orthodox priest in Omsk to the woods and shot both.

your apartment?” They count for nothing. “Here is where we need a Benedictine Health System,” I kept telling myself, and if it were possible I would want to be the first to bring about the changes in priorities, beginning with love and compassion and the simple essentials such as disposable diapers, walkers, wheelchairs. In the meantime, I will continue to do what I can to support the work of this parish through prayer and fund raising, and if visa regulations should permit, I would love to show these people God's love for them manifested through my personal caring. For more information visit www.vladmission.org.



Tanzania Revisited

By Sister Martha Bechtold

Journeying

The trip was long, beginning at the Indian Ocean port city of Dar es Salaam in Tanzania, East Africa, and traveling west in a Land Rover on one of the few tarmac roads to Njombe. After a brief stop, we continued on dirt roads to St. Gertrud's Convent Imiliwaha, one hour away. Daylight ends at six-thirty each evening so our last three hours were spent in darkness as we drove the unstriped tarmac and rough bush roads. The final lap, a rugged one-hour ride for the six Sister passengers, an orphaned infant, the driver, and me, was made special by the Swahili songs sung by the Sisters the entire route. I was on my way to visit the African Benedictine Sisters of St. Agnes, and I was happy.

This was the beginning of my second visit to Tanzania. In 1997 I was part of a delegation of seven participants who visited numerous Benedictine houses in southern Tanzania and Kenya. This time, as our Monastery's liaison with Tanzania, I traveled alone to be a guest of the Sisters in our twin communities at Imiliwaha, the Mother General's house in the city of Songea, and St. Agnes Convent Chipole. I came back to see friends I had met earlier or who had visited at our Monastery over the past seven years. I wanted to be with them, to keep their schedule, to pray their Swahili prayers, to hear their beautiful Swahili songs, and to discover what more than seven hundred Benedictine Sisters do in southern Tanzania. I was not disappointed.

So Much to Take In

The Sisters were eager to show me all their works. We traveled to several of their farms where they raise their food crops, a necessity since food in large quantities is not available commercially. It was maize harvesting time, and many Sisters were in the fields picking their staple crop. We also visited another farm, very isolated on a mountain-top, where they raised a large herd of cattle and some other animals. I went back home with the gift of a chicken. The local people in their remote area join the Sisters



Mavanga Farm, Imiliwaha. Coming out of a maize field at harvest time.

for Sunday morning prayer services. The Sisters are very concerned about the plight of the people in their local area and their country. Though they share the poverty of their neighbors in the villages that have grown up around them, they minister to them in so many ways. Each community has a boarding secondary school for girls. They believe that if they educate a woman, they will educate a family, and they are doing their best to accomplish that. They also have dispensaries, orphanages, trade schools, and craft shops. In their craft shops they weave cloth, make and repair shoes, sew, knit, and make vestments, candles and altar breads for church use. Because

of the poverty of the area, little income is generated from their works. The Sisters also struggle to educate their own members, many of whom joined them without a secondary education.

Most of the Sisters' labor is done by hand; much is heavy manual work. They own few machines or pieces of equipment. While Imiliwaha has a small hydroelectric power plant, Chipole is currently build-

ing its own on the Ruvuma River. Keeping up with payments for the cement and workers' wages is next to impossible. Yet the need for it is so great.



Brick-making site at Imiliwaha. Sisters and a few workers make all the bricks for their construction projects. In a termite-populated country, homemade bricks assure permanency.

Poverty is Not the Same as Misery

The Sisters at both convents have a strong, well-respected religious presence in their country where about one-third of the population is Muslim; another third is Catholic and the remainder other Christians and native religions. Because of the large number of Sisters, and because their members were also among the rural poor, they understand the needs of the people, and they want to be able to serve them. As I visited their projects, I admired all that they were accomplishing and all that they hoped to do, but I became acutely aware of their



Sister Martha Bechtold presenting a playground ball (gift of St. Scholastica Facilities Department) to school children at Chipole.

material poverty. They do so much with so little. I spoke of their poverty to the Archbishop of Songea who acknowledged their poverty and that of much of the country. He reminded me, however, that in Tanzania “poverty is not the same as misery.” How true that is of the Tanzanian Sisters and the other people I met.

Tanzanians have a culture rich in traditions. Hospitality is warm, genuine, and joyful. Guests are greeted with song and dance, garlands, flowers, and a meal. (The guest of honor gets the gizzard of the chicken!) Very small children are taught to greet adults in a specific style. As an adult approaches, they extend both arms towards you.

On meeting you, they place
both hands on your
head saying “Jambo”
(Hello). Then they
place both hands on

your heart and say “Pole na kazi” (Sorry for your hard work). As I received that greeting, I felt I was being blessed by a child. Every other age group also has its particular form of respectful greeting.

The Catholic Church is alive and strong in southern Tanzania, a rich legacy left to the country by Missionary Benedictines from Germany who came in 1898. Even in the remotest villages, the people worship with enthusiasm and joy. They have a large body of beautiful religious music in their own language, using traditional instruments, which make attendance at Eucharist truly a memorable event. I attended a First Communion Mass at the Cathedral of St. Matthias in Songea at which 200 ten-year-olds received their First Communion. There had been 200 the previous Sunday and there would be 200 more the following Sunday. I was overwhelmed at the devotion of so many people.

After nearly three weeks full of new experiences, I left Tanzania grateful for all I had seen and experienced, and also grateful that Tanzania is a peaceable country in which there is at the present time a glimmer of hope for economic growth. I thought of the many ways the early missionaries opened up opportunities for the people in some of the remotest areas of the country. Likewise, the communities at Chipole and Imiliwaha, which they formed, have become a lifeline for the people in their day-to-day struggle for sustenance and human dignity in a country where a basic infrastructure is still only a dream. We have every reason to be proud to be a “twin” to the African Benedictine Sisters of St. Agnes and to participate, even in small ways, in their ministries.



Orphans at Chipole saying kwaheri (good-bye).



Highlights

Monastic Culture Takes Center Stage

By Sister Edith Bogue

Eight Duluth Benedictines joined with dozens of others—oblates and religious, from a wide variety of communities—at the 2004 Convention of the American Benedictine Academy, focusing on “Revitalizing the Life of the Mind and the Spirit.” Between exciting presentations by well-known speakers including Kathleen Norris, Father Terrence Kardong, Sister Irene Nowell, and Sister Ann McCarthy, they renewed contacts with other communities, sharing ideas and enthusiasm for the future of Benedictine life. The conference, held on the campus of the College of St. Benedict and hosted by St. Benedict Monastery, included an exhibition of Benedictine art at which three icons by Sister Mary Charles McGough were prominently displayed. The Sisters are already looking forward to the 2006 ABA Convention.



Left to right: Sister Barbara Higgins, Sister Jean Maher, Sister Mary Rae Higgins, Sister Maria Volk, Sister Margaret Clarke, Sister Edith Bogue, Sister Mary E. Penrose, and Sister Donna Schroeder

Sister Timothy Kirby Honored

College of St. Scholastica Press Release

Sister Timothy Kirby, OSB, assistant director of Alumni programs at The College of St. Scholastica, received a Women as Agents of Change award from the Minnesota branch of the American Association of University Women (AAUW). The award was one of four Agents of Change recognitions presented at the joint Minnesota/ Wisconsin AAUW convention held this past spring in Bloomington, MN. The honor recognizes Sister Timothy, who, through her volunteer efforts, has advanced the status and equity of women, thus supporting the AAUW's mission of promoting equity for all women and girls, lifelong learning and positive social change.

Reunion Tea for CSS Alums

By Sister Mary Richard Boo

A “first” that has all the signs of becoming an annual event was held in Rockhurst dining room recently when the Sisters of the Monastery hosted the June 26

Homecoming Tea for some 240 CSS alums, their families, and CSS faculty and staff.

Scheduled to last two hours, the get-together actually went well overtime as the guests enjoyed visiting while they snacked on cream puffs, canapés, and beverages. Decorations for the dining room were in keeping with the

Irish theme used for the entire reunion, which celebrated the twenty-fifth anniversary of the Irish Study Center. Four persons associated with the program came from Ireland for the event.



Benedictine Associates

By Sister Mary Richard Boo

Two new young faces grace the Monastery halls this fall: Katie Uttke of Buffalo, MN, and Maurita McKay of Cloquet have joined the religious community as Benedictine Associates for their final year of undergraduate work at the College. Maurita – a senior in nursing who plans a career in some aspect of health-care – attributes her decision to take this exploratory step as “a desire to find a stronger prayer life, as well as to learn more about the Sisters. I’m intrigued by their individual auras of dignity.” Katie notes that she felt welcome in both the College and the Monastery (as well as in the Chapel) from the day she arrived as a freshman. “I felt I had so much support,” she says, “and that feeling has grown over the years I’ve lived and studied here.” Now both women enjoy chatting with the Sisters and listening to their life stories.

What about their families? “My mother was really excited,” Maurita explains. “She’s a St. Scholastica grad and has kept in touch with the school and some of the Sisters whom she knew well. My sisters, on the other hand, thought I should have my head examined! I was so anxious about my decision that it was actually a relief to finally pack up and come!” Katie experienced a slightly different reception: her family was one hundred percent in favor of her proposal to spend the final year of college with the Sisters.

As Associates, Katie and Maurita are invited to participate in the daily prayer and community life of the Sisters. Katie considers the early morning Office a “nice way to start the day.” Maurita shares that attitude, adding with a slight smile, however, that she has had to



Benedictine Associates Maurita McKay (left) and Katie Uttke enjoy the view from the rooftop next to their fifth floor apartment. Photo by Rita Rosenberger

“cut my workout time a bit in order to be at prayers.”

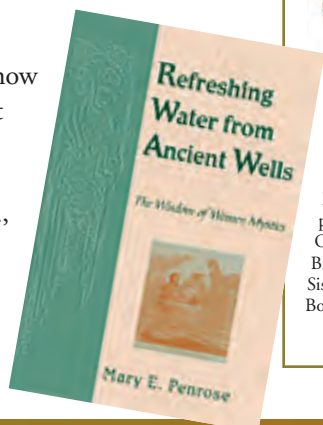
Associates volunteer at least ten hours per week to assist the Sisters in their ministries.

At the present time, both girls look forward to graduate school. Katie anticipates a future as a professor of mathematics in a university setting, while Maurita – herself a survivor of a serious car accident almost three years ago – will work in some aspect of healthcare. In the meantime, Maurita and Katie are preparing themselves both professionally and spiritually to do and be their best to be ready for a future that will benefit themselves and others. They state their philosophy of life confidently: “Right now, and certainly in the future, there will be lots of demands on our time, but also many very positive challenges. We expect to meet those challenges successfully.”



Highlights, continued

Sister Mary E. Penrose’s book, *Refreshing Water from Ancient Wells: The Wisdom of Women Mystics*, is available now in the Monastery gift shop or from Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430.



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Bringing Benedict to the World

By Benedictine Oblate Monica Isley

We are Benedictines

We're young and old, male and female, married and single. Some of us are retired, some of us are still raising children or slugging it out in the workaday world. We don't take vows, we don't live at the Monastery, but we're still Benedictines.

We are the Oblates, those lay people who have chosen to seek God under the wise guidance of Benedict, using the focus provided by his very sensible but holy *Rule*. We are the people who have written numerous commentaries on that *Rule*, and who try daily to apply it to the world where we live, to bring Benedict's solutions for Godly community living to our work, parish, family, and neighborhood communities. We bring Benedict to the world.

September through May, usually on the second Sunday, we Oblates of St. Scholastica Monastery meet to share our efforts and to study and discuss the *Rule* that guides our lives. One of our recent "assignments" was to write a short piece about our favorite part of the *Rule*. These excerpts we share with you as an indication of our love for and commitment to the Benedictine way of life, and as a clue to who we are.



"I don't really have a special part of the Rule that is my favorite, but if I would have to choose a favorite part, it would be the first sentence of the Prologue: 'Listen my son/daughter, to your Master's precepts and incline the ear of your heart.' And then I would have to go to the chapter on Silence and include that also. How can you listen with the ear of your heart if your mind (and your world) is filled with noise?"

--Sue Walkoviak

Chapter 20, Reverence in Prayer—"Prayer to me is as natural as breathing. It's the first thing I think of in the morning, whether it's in the middle of the night or at my regular wakeup time. Praying doesn't have to be lengthy; God knows my prayers before I even say them because he knows my heart, and praying from the heart is so simple and beautiful and keeps my Lord always in all my actions as he guides me. God only waits for us to communicate with him in all our undertakings so the whole day becomes a continuous prayer."

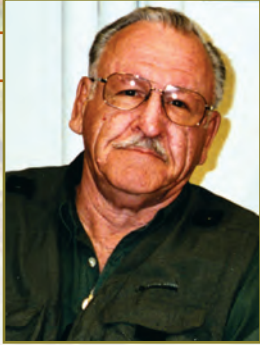
--Jeanne Gainer



"As Benedict talks about the erecting of a ladder and the steps we must take for humility. . . he also speaks of enduring and persevering. I think this can pertain to problems encountered in a relationship of any kind—husband and wife or mother and daughter or son. There will be problems, there will be hard feelings, but when they occur, to wait, pray, realize that something good will come of this hardship, endure the feelings of pain because, in time, God will work these things out for me. In fact, I think there are times when I must sit in that pain, feel it, realize where it comes from, and be respectful of the pain as it may be a message in itself to something I need to learn. I need to honor the feelings and know that they are also from God. He has a reason for putting them there and I must learn that lesson."

--Marianne Wipson





Continued from Page 8

Chapter 7, Humility—“Humility is one of the strongest virtues we can obtain from living by the Rule. To live it in its entirety during our daily lives is a goal we should strive for constantly but will rarely be able to obtain with any regularity. No matter how hard we try, we are human, subject to human frailties. We make errors, but it is in trying with utmost piety that God will judge us in the end. The ninth step of humility is that we should strive to control our tongues and remain silent. Oh, how difficult this is. To remain silent is one of the hardest things to do, especially when we KNOW we are right or KNOW we, or a loved one, is being wronged.”

—Ron Kor

Chapter 6—“Before I tell a story to a child, I often begin by asking, ‘Why did God give us two ears and only one mouth?’ It’s because we should listen twice as much as we speak. A poem of Carl Sandburg echoes the prophet’s warning: ‘Look out how you use proud words. When you let proud words go, it is not easy to call them back.’ Benedict advises a guard on the mouth for this very reason: to humble ourselves, to spare us the bitter regret of proud words. He takes it one step further, acknowledging there are times when even good words are best left unsaid out of esteem for silence.”

—Lisbeth Boutang



Chapter 32, on the Tools & Goods of the Monastery—“To me, this chapter has very deep implications for how we are to take care of God’s creation and the meaning of ‘sacramental’ in Catholicism. Chapter 32 specifies that the tools of the monastery are to be treated with care and respect by all who use them. In the Latin text of the Rule, the word used for tool (ferramentis) specifically refers to iron tools. Iron was expensive in Benedict’s day, and taking care of the iron tools would have made good economic sense. But I don’t think this is the reason for this chapter. I think it is the fact that these iron tools come into physical contact with God’s creation. There is something sacramental about this view of tool. In the sacraments God reaches us through the material things of his creation—all produced and shaped artistically by the use of tools. God works sacramentally through his creation, and we participate sacramentally if we use and care for the tools by which we shape creation for the glory of God.”

—John Pastor



Balance in the Rule—“Whenever anyone asks me what’s in this Rule that I follow, the first thing that comes to mind is ‘balance.’ Although Benedict always encourages us to give our all to God, he is also very concerned about how we go about it. He wants dedication, but not fanaticism! For instance, Benedict instructs everyone to have a turn at the menial work in the kitchen (RB35) but says that service will vary depending on health and abilities. I not only have to have the same regard for the others who work with me, but also for myself. Working to exhaustion, or when I’m feeling ill, isn’t giving glory to God, it’s allowing pride to persuade me that I’m invincible.”

—Monica Isley



Sister Freida Horak, Oblate Director, leads four new members in their oblation ceremony. Thomas Bersell, Lisbeth Boutang, Ron Kor, and Marlene Pinten had spent at least a year attending meetings and studying the Rule. Photo by Mary Farrell.



In Loving Memory

Sister Grata Zorichak, OSB, of St. Scholastica Monastery, died May 20, 2004, at the Monastery. She entered the Duluth Benedictine community in 1933 and professed monastic vows in 1935. Sister Grata was in the 69th year of her monastic profession.

Sister Grata was born February 9, 1910, in Aurora, Minnesota. She completed nursing training at St. Mary's School of Nursing in Duluth in 1932. In 1956 she received her Bachelor of Science degree from the College St. Scholastica.

Sister Grata began her nursing career of thirty-four years at St. Joseph's Hospital in Brainerd, Minnesota. Later, Sister Grata continued nursing duties at St. Mary's Hospital, Duluth; Hibbing General Hospital, Hibbing Minnesota; and Miners' Hospital, Crosby, Minnesota. During this time she served as operating room nurse and supervisor, emergency room nurse and supervisor, and obstetrics nurse and supervisor. She served a year at Red Lake Reservation, doing nursing and supervising field-work. In 1968 she began work as a night nurse for St. Louis County at the Chris Jensen Nursing Home in Duluth. Later that year she was named Director of Nursing for St. Louis County Medical Facilities, not retiring from that position until 1975. In all, she served the people of northern Minnesota for over sixty years. She was a member of the American Nurses Association and the Minnesota Nurses Association.

After her retirement, Sister Grata spent four years in nursing service for Our Lady of Victory School, Minneapolis, and two years as housekeeper for her brother Fr. William Zorichak in Grenora, North Dakota. She also did general duty nursing at St. Ann's Home, Duluth.

Sister Grata enjoyed life and loved being a nurse. Perhaps this is why she always ended up being supervisor of her various duties. Her favorite patients were newborns and the dying, and her love for them was reciprocated. Those who worked with her tell how much the people in the Chris Jensen Home and Our Lady of Victory cherished her. She was a warm, gentle



person, kind and concerned for others. Less formally, she gave free medical advice to anyone who asked for it. In addition to her extensive nursing service, she enjoyed baking as one of her recreations. A special day of joy for her was February 9, 2000, when she celebrated her 90th birthday.

Sister Grata was preceded in death by her parents, John and Magdaline (Newpower); four brothers, Fr. William, Steve, Joe, and Samuel; and three sisters, Mary Fudally, Lucy North, and Victoria Young. In addition to the Sisters of St. Scholastica Monastery, Sister Grata is survived by one brother, John, of Pillager, Minnesota, and many nieces and nephews.

Sister Rita (Cordelia) Mullen, OSB, 89, St. Scholastica Monastery, died July 21, 2004, at St. Mary's Medical Center. She entered the Duluth Benedictine community in 1933 and professed monastic vows in 1934. Sister Rita was in the 70th year of her monastic profession.

Sister Rita was born on June 5, 1915, in Fortuna, North Dakota. She received a Bachelor of Science degree in education from The College of St. Scholastica in 1955 and did post-graduate work in art at Arizona State University.

Sister Rita began her teaching career in 1934 and taught in the Duluth schools of St. James, St. Margaret Mary, St. Anthony, St. Clement, and St. Jean. She also taught in other Minnesota schools: St. Thomas Aquinas in International Falls and St. Bridget and Our Lady of Victory in Minneapolis. Outside the state she taught at St. Timothy, Chicago; Our Mother of Sorrows, Cincinnati; Incarnation School, Glendale, California; and St. Thomas the Apostle in Phoenix, Arizona. She also did various work in religious education in the parishes of St. Maria Goretti, Scottsdale, and St. Matthew, Phoenix, and was a teacher aide at St. Gertrude School in Washington, DC.



In 1987 Sister Rita returned to St. Scholastica Monastery and was involved in a variety of activities. She was associate chaplain/sacristan at St. Ann's Residence, Parish Visitor and Pastoral Assistant at St. Michael's Parish, and Activities Volunteer and Art Therapist for many years at the Benedictine Health Center.

Sister Rita's interests were worldwide, and she was an avid traveler. She was charismatic in her approach to prayer and organized prayer groups in the places she worked, inviting people of all faiths to attend. Sister Rita also enjoyed making popcorn each week for the Sisters on her floor, had tea parties occasionally and, annually, hosted a "red hat" party. To this latter event she wore a red hat and purple dress.

Sister Rita was preceded in death by her parents, Michael and Edith (Colgan) Mullen, three brothers—Joseph, Elvin, and Ray—and one sister, Monica Madden. Besides the Sisters of St. Scholastica Monastery, Sister Rita is survived by two sisters, Sister Eileen Mullen, OSU, of Maple Mt., Kentucky, and Ruth Gunsolley of Phoenix, Arizona, many nieces and nephews, special relatives, and friends.

Sister Aelred (Doris Mae) Roehl, OSB, of St. Scholastica Monastery, died Monday, July 26, 2004, while in transit from the hospital to the Benedictine Health Center. She entered the Duluth Benedictine community in 1943 and professed monastic vows in 1945. Sister Aelred was in the 50th year of her monastic profession.

Sister Aelred was born in Eden Prairie, Minnesota, on February 27, 1926. She received her high school education at Stanbrook Hall, Duluth, earned a BA degree from The College of St. Scholastica in 1959, and an MA from the University of Minnesota, Duluth, in 1968. Later, she did additional graduate work in astronomy and geology at Carleton College, Northfield, Minnesota. She also held a teaching certificate from the state of Ohio.

Sister Aelred began teaching elementary school in

1945 at St. Rose School in Proctor, Minnesota. Outside the Duluth diocese, she taught at St. Timothy School in Chicago, Our Lady of Victory in Minneapolis, and Our Mother of Sorrows in Cincinnati. Another assignment she had was teaching at St. John the Evangelist in Duluth where she also served as principal of the school for six years. She fulfilled the role of community archivist when she returned to St. Scholastica Monastery in 1993, a position she held until her death.

Sister Aelred held memberships in the Minnesota Reading Council, Ohio English Council, and the National Science Teachers Association. In 1975 she received the outstanding Teacher of the Year Award in Cincinnati and in 1992 was named a charter member of the Quarter Century Club of Outstanding Educators by the magazine *Today's Catholic Teacher*.

A great nature lover, Sister Aelred was happy when observing the woods, water, and skies. She knew the name of each wildflower, every wild grass and every bird song. Her favorite spot she called the "river of gold"—a patch of marsh marigolds in the swampy area of the woods behind the Monastery.

Sister Aelred was preceded in death by her parents, Clement and Agnes (Kucher) Roehl, and three brothers, John, Robert and Allen. She is survived by the Sisters of St. Scholastica Monastery and two sisters, Ruth (Howard) Eisinger of Long Lake, Minnesota, and Betty (Thomas) Forster of Wayzata, Minnesota, as well as sisters-in-law Delia Roehl and Kathleen Roehl and many nieces and nephews.



PLEASE PRAY FOR THE FOLLOWING DECEASED RELATIVES AND/OR BENEFACTORS

Edna B. Conley 2/25/04
Ruth Tiber 4/10/04
Edward J. Kuth 5/22/04
Betty Jean Lowney House 5/25/04
William Pocta 5/31/04
Sister Lea Pocta's and
Sister Paschal Pocta's brother
I.L. Tisel 6/6/04
Sister Rosalyn Tisel's brother

Max C. Rheinberger, Jr. 6/9/04
Helen Biskey 6/14/04
Joseph Monge, Sr. 7/4/04
Helen E. Gaida 7/4/04
Kathleen M. Schmitt 7/14/04
Geraldine Langevin DeRosier 7/28/04
Dorothy Bracher Waldo 8/23/04
Mickey Sisto Cossalter 9/7/04
Gwendolyn Welsand 9/9/04



Covenant People Raymond and Josephine Twohey

By Vicky Siders

Every year except one for the last twelve years Raymond and Josephine Twohey have come to Duluth to spend the summer, residing in area college housing. Initially, they were escaping the heat of Phoenix and reveling in North Shore beauty, but they very soon were returning to Duluth not only because of the temperatures but also because of friendships made during those summer stays. And the Sisters of St. Scholastica Monastery wait each summer for their return.

Josephine says, "I love the North Country. My family used to come to the North Shore Drive, and those memories drew us back here when we were looking about for a place for the summers." The Twoheys' summer home is now Willow Apartments, a College of St. Scholastica student residence.

Josephine is originally from White Bear Lake, and Raymond from Chicago. When Josephine and her first husband, who had been injured in WWII, moved to Phoenix for his health, he began working with Ray Twohey, and the families became good friends. Ray, who graduated from Carnegie Tech with a degree in chemical engineering and later studied at the University of Chicago, worked in the steel industry and then, during WWII, developed copper material used in airplanes. After the war, Ray moved to Phoenix, where he worked in the copper industry until retirement. Ray's wife died, and Josephine was widowed twice. Ten years later she says she "decided to knock on Ray's door and the rest is history." The Twoheys have been married for ten years, and both are now "ninety-ish." They have thirty-seven grandchildren and great-grandchildren from the two families, and they travel often and far to keep in touch with them.



Ray and Josephine Twohey

Raymond and Josephine's long friendship with the Sisters has indeed been a blessing, as have been their prayer and financial support. In 2001 the Twoheys became members of the Monastery's group of Covenant People—people who have remembered the Sisters with financial arrangements or estate planning. Asked why they support the Sisters in this way, Raymond replied, "Because I fell in love with the place—it has a meaning in life to me. I love the Sisters. They keep us going. Each one is different, and they are very gracious and lovely."

Sister Jeanne Marie Lortie, one of the Sisters who first met and befriended the Twoheys, says, "All the Sisters love the Twoheys. They are so friendly, and they certainly show that they enjoy being here." Josephine Twohey feels the same. "It makes you feel good to be part of the Sisters' lives," she says.

Would You Like to Become a Covenant Person?

Covenant people are those who have included St. Scholastica Monastery in their wills or made other estate or gift provisions. Please feel free to contact the Development Office with questions about any of the following: Bequests, Gifts of Insurance Policies, Gift Annuities, or Trusts.

When you inform us that the Sisters of St. Scholastica Monastery are included in your estate plans, you become a Covenant Person. Your thoughtful long-range planning will help the Sisters continue their many ministries.

Please contact Vicky Siders, Director of Development and Public Relations, at 218-723-6540 for more information.

